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A KEY of the DOCTRINES
contained in this BOOK for the
better perusal thereof:

With some Additions

Of Christs being Heir of all things, in his three-
fold Right, *Heb. 1. 2, 3.*

And Abrahams being Heir of the World, *Rom.
4. 13.*

And of Promised and Covenanted Mercies to the
Fathers since that first Promise made for a thou-
sand Generations, *Gen. 3. 15.*

By W. S. Minister of the Gospel.

London Printed for E. Smith, at the
Castle without Temple Bar.

KEY of the DOCTRINE
contained in this BOOK
better perusal thereof

for Christ's benefit of all things in his
And Adam being first of the World
and of course the first Governed likewise to
Adam since that time the world made for a
kind of Government

By W. S. Minister of the Gospel

London Printed for F. Smith, at the Elephant and
Castle without Temple Bar

The Key of the Doctrine of the Kingdom of God, &c. for the better pursuit of this Work.

First, in more brief Assertions:
Secondly, in their larger Explanations.

I. The briefer Assertions.

1. **T**HAT the substance of these Doctrines contained in this Work, is set down [for Information of all sorts, and to remove mistakes] in the two folded leaves after the Everlasting Gospel on Gen. 3. 15.

2. That they yield no ground of prejudice to Magistrates; yea such prejudice is inconsistent with the Tenour of them. See Word written page last, besides Letters, &c.

3. Their Scripture Evidence is holy, just and good, containing an excellent part of the Gospel of Christ: See the 13. Foundations, & the 8. convincing Arguments.

4. All holy Prophets and Pen-men of Sacred Scriptures give witness to them, and chiefly, the greatly beloved Prophet Daniel, and the beloved Evangelist John the first declared, *AB: 3. 19, 20, 21.* The 2d from the Order or Series of the Rev. in the Letter to Mr. Cal. *March 20. 1684.* and in the *Trinitarian* p. 26, 27. and from the Scheme of the Rev. and Summaries and Abridgement of *Danish* Prophecical Visions, and the Parallels of both Monarchies in both books.

5. That the book of the *Revelation* is given by Christ to his Church as an Orderly more full Exposition of many things in Daniel, before shut up to Men and Angels; and Sealed until that time of the End wherein Christ so revealed them; Which said book of the Revelation, is a

Divine mystical Comment of such hidden part of Daniel. See *thence three sorts of Learned Mens mistakes* page 30. of our General Title page; as may be manifest by our said book of Parallels.

6. That there are eight several senses of Christs coming in the New Testament, two before his Ascension and six since. First in his coming in our flesh, as in that faithful & true saying *Christ came into the world to save sinners*, 1 Tim. 1. 15. adly, when (as the Minister of Circumcision, Rom. 15. he came to his own, v. 2. the Jews, and they received him not, John 1. 11.) The other six since he Ascended, are handled page 41. to page 46. of our *Trinitarian*, &c. See the last page of the Word written concerning the last coming.

7. That Christs said Appearance and Reign the thousand years, will both be personal, may thence be plainly evident, in that he (then) according to Scripture expressions, is said to come to judgment, and then as well as at the last General Judgment, both the Judgment is said to be let, and the Books to be opened; which are the Scriptural decypherings of both Judicial acts, and quick and dead at both said Acts are judged, as *Dan. 7. 10.* with *Rev. 20. 4.* and of the same time, *Rev. 11. 18.* upon the sounding of the seventh Trumpet, when the Kingdoms of the world become the Kingdoms of Christ, and he is praised by the twenty four Elders, for taking to himself his great power and reigning; they praise him not only that he had so judged, that is, rewarded his servants the Prophets and his Saints, and all that bear his name both small and great, but that he had judged them that destroyed the earth having so judged the *Where*, and (probably) the *Time* also hence *Rev. St. Paul* of the same time, *he will judge the quick and dead at his Appearance and his Kingdom*, 2 Tim. 4. 1. and in the said table of times, chap. 20. 4. to verse 13. passeth the thousand years of Christs said reign, and *Satan* binding, & the little space for his attempt with his

Gog and Magog, before the last General Judgment, most clearly and fully set down with a great deal of distinct exactness of order; & at the last said Judgment, the quick (namely the last Gog and Magog) are consumed with fire, and all the Dead judged when the Judgment was set and the Books opened, *v. 11, 12, &c.* to the end. So Mr. Mede, Mr. Archer, Mr. Mason and others; but especially Dr. Hones, a collection of whole main Texts of holy Scripture I shall only here quote, referring the Readers to p. 78. of his *R. R.* (which here I set down for the benefit of such as may not (haply) see his book) where first he hath ten Texts for Christs personal appearance in the *New Testament*, viz. *Job. 19. 37.* expounded by *Zach. 12. 10.* unto which he addeth, *Rev. 1. 7. Mat. 24. 30. 2 Ths. 2. v. 1. to 9. Mat. 26. 29. 1 Tim. 4. 1. 2 Ths. 3. 19. 20. 21. Mat. 23. 38. 39. Mat. 24. 3.* Also five Texts in the *Old Testament*, *Dan. 7. 11.* to the end, (which Mr. Mede styles the Mother text for it) *Jer. 23. 5, 6. Zac. 2. 40, 11, 12. Zeph. 3. 14.* and besides his judicious and learned Explanations of them all, a discourse is added thereof after the said texts: And after his opening of many Prophecies in their order (as they stand Recorded;) to this and other the like purposes, respecting these said Doctrines very largely and learnedly out of the *Old Testament*: He then adds, *page 377.* (waiving texts of holy Scripture more out of the *New Testament* for Christs personal reign, viz. *Mat. 24. 13, 14. Luke 1. 31, 32. &c. 21. 24. &c. 28. 29, 30. 2 Ths. 1. 6, 7. Rom. 13. 25, 26, 27. 1 Cor. 15. 1, to 29. 2 Cor. 15. 16, 17, 18. Phil. 2. 9, 10, 11. Rev. 2. 25, 26, 27, 28. &c. 21. &c. 18, 19 chap.* Concerning all which Scriptures he saith so much, there, and else where, that I judge may satisfy all impartial and understanding Christians; and those Texts which prove his personal appearance, will also prove his personal reign as we said, which is the end wherefore he then appears as the Great King of Kings to sit on *Dauids* Throne and to do his Kingly work, of de-

stroying and slaying his Enemies, *Rev. 11. 19. Luke 19.* and of rewarding his faithful servants the Prophets, and his Saints, and all that fear his name both small and great *Rev. 11. 18. & 12. 12.* So performing the mercies promised to the fore-fathers, *Luke 1. 72.* and the Oath which he swears unto our father Abraham, *&c. & Luke. 1. 31.* to be the glory of his people Israel, of which Scripture is abundant [See Sir Henry Finch his book forenamed] but note especially the time when the Kingdoms of all Nations shall be given to him, *Dan. 7. 13, 14. &c.* and all Kingdoms (to make it yet more evident) under the whole heavens shall serve and obey him, *v. 27.* with *Ezek. 37. 28.* & *Isa. 24. 23.* also our Track on *Jer. 3. 17.* with our paper of *Sept. 27. 1664. p. 27, 28.* of our *Prodrom of Eternity*.

8. That these Doctrines are summarily the Scriptural explications of two Articles of Faith, viz. of Christs coming to judgment, *Dan. 7. & Rev. 20. 4.* and of his raising of the just at the first blessed and holy Resurrection, *v. 5, 6.*

9. That the *Jews* averneths from owning Christs grace to the *Gentiles* before *Peters* Vision, *Acts 11.* should caution the *Gentile* Christians against opposing those Doctrines from Scripture, containing the *Jews* stronger title by far, to much more ample mercies. [See that renownedly learned and religious Gentleman Sir Henry Finch his book of the calling of the *Jews*, and his Epistle to them;] and that will be when their glorious *Messiah* shall come to those who are beloved for their Fathers sakes, *Rom. 11. 28.* to take away the Vail from their hearts, *1 Cor. 3. 16.*

10. The reason Mr. Mede gave of the clouding of these Doctrines when Antichrist was to arise, viz. to make way for his coming: The like also may be given for the clearing of them (in some measure) when the Date of that Man of sin is wearing out, namely, to help to bring him down: I say, but in some measure, because the Scripture gives divers hints that they will not be received by many, *Rev. 19. 6. & 21.*

5. & *Asa. 1.8. 1.8. Dan. 11.10.* which now appears by prevailing inquiry, by prejudice of some and interests of others, indulgements of credit, business, shakings of the world, many distractions, tentations, contrary seducements, and the like. See the emergent conjuncture of 1666. from Christ's Ascension, on Rev. 22. 10. p. 36, 37. See from four Apostolical Numbers.

11. That the Dominion of Gods people the Jews will be manifest (then) to be founded in grace, and to be the Generation whom the Lord hath blessed *Es. 61.21.* (probably) more especially the Tribe of Judah, as distinctly known from other people, *Es. 61.9.* when they shall be borne in a day (spiritually and nationally) for the most part (probably) at Christs appearance to them when his feet shall stand on mount Olives from whence he ascended, and then will cause the cleaving of the Mountain and great Vally to *Agal* (as the Prophet *Zachary c. 14.* foretels) and their iniquity be taken away in one day, *Zac. 3.9.* And as Justice and Judgment are now & for ever the stability of Christs Throne, so they will be then of all other Kings besides. See *Foundat. 7.*

12. That *Abraham, Isaac, Jacob* and *Sarah* expected by Faith, their particular Shares or Lots in the Land of *Canaan* a far off, *Heb. 11.* viz. at the Resurrection of the Just, and in assurance whereof they would be buried there [as also *Joseph* would have his bones] as it were to keep possession till that time of fulfilling Gods promise thereof to each of them. [See p. 38, 39. of the *Prodr.*] therefore they counted themselves Pilgrims, *Gal. 3.14.* they sought no opportunity to return, *v. 15.* *3dly.* they looked for that heavenly country of Christs Kingdom *v. 16.* *Rom. 4.16, 17, 18.* *Gal. 3.29.* See our 15 Reasons in *New Jeru. and Prodrum p. 38.*

13. That some of the Subjects of Christs Kingdom will be raised Saints, the Children of the Resurrection in that world, *Luke 20. 35, 36.* others converted *Jews* and *Gentiles* in their natural life in their

several conditions, as follows.

14. There will be accordingly two *New Jerusalem*s in the world, the one came down from God out of heaven *Apoc. 21.2.* symbolically, in respect of the Inhabitants for the time to come, being when they came down, the Spirits of just men coming with Christ to receive their bodies, called the Bride the Lambs wife, *Rev. 19. Rev. 21.* and so to be the Inhabitants of that glorious City whose maker and builder is God *Heb. 11.10. Rev. 20.* where the said raised Saints will behold Christs glory, which was by Christs last will bequeathed to them, *Job. 17. 24.* The other *New Jerusalem* will be built by men, and partly by strangers, and their Kings for the use of such as shall walk in the light of the said *New Jerusalem.* See *Tract. on Jer. 3. 17. page 6, 7.*

15. The great discoveries to be made to Saints and Angels in the time of Christs said Kingdom respecting Scriptures, Creatures and Providences, &c. will (probably) much more enable both sorts of them more excellently to set forth Gods praise to all eternity. G. Tit. page, and greater discoveries to be in that Millen. than in all the 6000. years before.

16. Scripture Theologie of that world to come in the time of the New Heavens and New Earth is of very large consideration, in respect of the many particularizations thereunto appertaining. See first *Arg. of the Word Written, of things before the 1000. years, in them and after them, and our 11. Objs. after the Tract. on Rev. 22. 30. with our 12. Foundat.*

17. The knowledge of Christs execution of his three great Offices [as the work his Father gave him to do during the continuance of his Mediatorship] in respect of his Mediatorship in the three great Periods of the World, viz. as the great Prophet in the Old Testament by his immediate inspired Messengers: *2dly.* As the great High Priest in the New Test. by his own Oblations. Secondly by his Intercession during Gods Kingdom of the Saints, wherein

wherein Christ appears to be the Father's Commissioner to open the Sealed Book and execute the Contents thereof, Rev. 7. 7. &c. In the third, he begins his own Kingdom of the Mountain, Dan. 2. 35. which he went to Heaven to receive, and then to return, Luke 19. Dan. 7. 13, 14. the knowledge thereof (1. 13) is of very great concernment to all true Christians, &c. as it is distinct from his particular execution of his said three Offices for particular Christians Souls in all times since his falls in respect of the particular Application of them all in their virtue and efficacy, as the Prophet, Priest and King of every believing soul, by the powerful work of his holy Spirit. See 17. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. of the Prod. with the addition, p. 44, 45, 46. and especially more largely handled in our Everlasting Gospel Gen. 3. 15.

18. The last Trumpet, Rev. 11. and the last sounding Trumpet, 1. 1. 2. & 1 Cor. 15. 52, 53. differ not only in above a 1000 years distance of time, but also in their nature and use. See the Order of Prophecy in the Scheme of the Revelation and the Abridgement of the Revelation and Daniel which may much help as a standard [with the Parallels] to take our proportions in such cases, &c.

19. That there are two Gogs and ~~Ad-~~gogs to be destroyed, the one at the beginning, the other after the little space, at the end of the 1000. years. First, the Pope, Dan. 7. 7, 8, 9, 10. &c. with the latter part of the chap. the body of which Beast is to be consumed with the burning flame (probably) at the Armagolden Battle, And the Turk of whom in the latter dayes, Ezek. 38. 8, 16. as to his Armie, overthrow, burst, saving the sixth part, &c. as at large set down in ch. 38. & 39. But of the last Gog and Magog, see Rev. 19. 17, 18. about the general rapture and change of all the Saints, 1 Cor. 15. 52, 53.

20. That the General Rapture and Change of all the Saints about the last Trumpet, will be (I conceive) of them in a three-fold state or condition, first in the

natural life, to be changed in head of dying, ally of Saints before raised, twice, first to be alive and remain, 1. 1. 2. 4. 13, 17. 3. 11, of the dead in the 1000. years, then so rise first (before the wicked as others did in the said time) v. 16. which Interpretation the *Revelation* seems to point out.

21. As Christ our Saviour should forthwith that work of Redempt. in the world which he is appointed to by his Father's Commission, manifest Rev. 5. according to his former decreed and promised grace, Gen. 3. 15, &c. often since renewed to the fore-fathers, when receiving (as the Angels said, Luke 1. 31, 32, 33.) his Davidical Kingdom, he shall return from his Father's right hand in the clouds of Heaven in his own glory, and of his Father and his holy Angels, then making his great enemies eminently his footstool, and bind Satan for the 1000. years. So taking to himself his great power to reign, and to also temporally, outwardly and visibly, to deliver his people from the hands of all their enemies to serve him without fear of them, &c. Luk. 1. 71, 72, 73, 74. (which seems to be the possessing of the Gate of their enemies, Gen. 22. 27.) at his next coming; as well as he wrought their Spiritual Redemption at the first [that none of his should be lost] and to be then the glory of his people *Israel*, as he hath since that been a Light to lighten the Gentiles, Luk. 2. 32. all which are grounds of that truth. So neither should God, without his doing of these things, perform those promised merces to the fore-fathers to those excellent purposes (in the time of his said Visible and Glorious Kingdom in the world) at several times made unto them, as in divers particulars ensuing is observable; as first, that to Adam and Eve, Secondly, to Noah. Thirdly, to Abraham, Isaac and Jacob. Fourthly, to David, will clearly manifest.

Of Gods great Promised Mercies to the First-Fathers made in the Old Testament through Christ, to be fulfilled by him in the World to come, in the time of his glorious Kingdom therein.

1. **T**HAT all the great Promises and Covenants of God, made to men under the Old Testament, when the first Adam had lost his own, and his natural Seeds interest, were to be fulfilled by Christ, whom (as the Apostle saith) Heb. 1. God had appointed him Heir for all things, v. 2, 3. from a three-fold Title to be completed in the time of his Kingdom on earth. *First*, God having by him Created the world. *2dly*, he hath since purged his peoples sins by his own blood, so procuring to them all grace, and gracious interest therein. And *3dly*, Upholding all things by his word of Divine power, and so disposing them, that they *then* with him should be Heirs, *even joynt Heirs with Christ*, saith that Apostle, Rom. 8. 17. (who was Rapt up to Paradise to learn Divine Mysteries after Christ had gloriously appeared to him at his Conversion) and as Christ, by that beloved, and so Divinely taught Disciple John, more fully promises to all Overcomers; that they shall sit with Christ on his Throne, viz. of his Mediator Kingdom even as he having overcome, is now set down with his Father on his Throne, Rev. 3. 21. and that he will give him then power over the Nations to break them, Ec. Rev. 2. 27. but he further adds from Christs Warrant also, Rev. 21. 7. *He that overcometh shall inherit all things: and I will be his God, and he shall be my Son.* Which will be obtained from Christ in the completing of the Redemption of the purchased possession of the said inheritance by our great *Messiah* the second Adam, in the time of his said

Kingdom, whereof they are now become with him joynt Heirs, and then with him shall become possessors: in reference whereunto all the said Promises were made to the Fathers in their order and times.

1. First that made to Adam and Eve upon their fall and sentence, Gen. 3. 15. *The Seed of the Woman shall break the Serpents head.* Which he hath been doing ever since (as we shewed) in due order and manner appointed by the Father, and still doth, and will so do; but upon his receiving of his Kingdom will do it more eminently, *until he make his Foot, even the stoutest of them, his Footstool*, Ps. 110. 1. *even till the last enemy death shall be destroyed*, 1 Cor. 15. which will be, as Scripture witnesseth, at the completing of his said 1000. years reign, *For he must reign*, saith the Apostle, v. 25. *until he hath put all his enemies under his feet: when death the last enemy shall be destroyed*, v. 26: and when all his overcomers that reigned with him before in the 1000. years, shall be rapt up with all Saints (in their several states then) to meet him in the Air, and thenceforth ever be with him the Lord in a glorious and blessed condition, upon the said compleat breaking the Serpent [Satan] head. See our *Thef. Prodom.* p. 10, 11, 12, 13. and this largely handled in our *Eternlasting Gospel* on Gen. 3. 15. in which I refer the Reader.

2. That Promise and Covenant that God made to Noah, through him whose Type he was, in saving his own house or family in the Arke, at the drowning of the Old World, as Christ will also be his Sins safe Arke both at his next appearance, when as our Saviour saith, *The Eagles will be gathered to the Carcase*, Luke 17. 37. and also from the last destruction of the World by fire, at the said great rapture of all the Sins above a 1000. years after. Now he giveth by that Covenant with Noah for himself, men and beasts, present and future, the largest and most strongest Assurance of preservation of the flesh from de-

ry like destruction; upon Noah's offering sacrifices of the clean beasts and fowls pre-
ferred with him in the Ark. Whereupon
the Lord smelt a sweet savour [viz.
through the said Antetype of Noah] And
the Lord said in his heart: I will not again
any more curse the ground for man's sake.
And the freeness of his grace more glori-
ously appeared by his following reason,
which had a contrary effect before, ch. 6.
v. 8. but now he will not destroy it, *for the
imagination*, saith he, Gen. 8. 21. 22. *of
man's heart is evil from his youth: nor will
I any more smite every living thing as I
have done.* And all this is further enlarged
and illustrated with an ample affirmative
Charter. While (saith the Lord [Ephraim])
or yet all the dayes of the earth, as in *Job.
Bird time and Harvest, cold and heat, sum-
mer and winter, day and night, shall not
cease.* But what was a Being without a Bles-
sing, but misery? Therefore in chap. 9. he
largely distributes his Blessings to Noah, &c.
his Sons to the beasts, cattle and creeping
thing, fish, fowls, and every plant or
green herb, and subjects all to man, only
forbidding cruelty: as appears by that ex-
pression, *Elisht with the life thereof, that is
the blood thereof, shall ye not eat*; and again
repeats his blessing v. 7. And then God
largely establisheth his Covenant with all
creatures and men again, in v. 8, 9, 10, 11,
12. and then confirms it with the token of
the Rainbow, from v. 13. with a great
deal of very gracious enlargement and im-
provement when they shall see that; token
to v. 17. Hence Gods Throne is compassed
with the Rainbow, Ec. 1. Rev. 4. where
he gives an excellent Ephronema of his
said grace (as I may say) *And God said un-
to Noah, this is the token of the Covenant
which I have established between me and all
flesh which is upon the earth.* Now as the
earth with its fruitfulness and varieties of
creatures is made the stage and accommoda-
tion too for all actings of promised and
purposed grace from thence to the end of
the world so the chief and greatest perfor-
mances of fruitfulness, are reserved for the

time of Christs said reign, as *Psal. 47.
twice, Then shall the earth bring forth her
increase, and God even will be faithful
in his blessing.* And hence so many and
great promises of those times, upon the
great Restauration of the Jews and Israe-
lites, and for both Davids house and Abra-
hams, Isaac and Jacob then to have
the Dominion. See from this Covenant a
strong assurance made thereof twice to-
gether almost yet in two Visions of the Pro-
phet Jeremiah, ch. 33. v. 20, 21. *If, saith
God, ye can break my Covenants of the day,
and my Covenants of the night, &c. Then
may also my Covenants be broken with Da-
vid my servant, that he should not have a
Son to reign upon his Throne, &c.* [that is,
Christ shall most certainly reign as the
Son of David to the end of the world] and
what man shall dare to deny this, and
make any other meaning thereof? And
again, v. 25, 26. *If my Covenants be not
with day and night, and if I have not ap-
pointed the ordinances of heaven and earth,
Then will I cast away the seed of Jacob and
David my servant, so that I will not take
any of his seed to be rulers over the seed of
Abraham, Isaac and Jacob: for I will
cause their captivity to return, and have
mercy on them.* Many other places may
here be produced to like purpose, but this
in brief at present.

3. That all those Promises and Cove-
nanted Mercies made and given, to and
with Abraham, Isaac and Jacob, and to
their spiritual seed, by that one Divine
seed [Christ] for a thousand Generations,
which is a frequent expression in holy
Scripture, Jer. 32. 18. Eccl. 34. 7. Dent.
5. 10. and particularly applies to the
promise and Covenant of the Land of Canaan,
and sung out by David at the bring-
ing home the Ark to his Tent provided
for it, 1 Chr. 16. 8. and again recorded
Ps. 105. 8. &c. in the last place said to be
the Covenant which God remembered for
ever and the word commanded for a
thousand Generations, &c. as largely there
set down to all three, who in the grace
they

they received: resembled the Trinity: *Abraham* as the fountain of mercy to his seed invested in himself; *Isaac* as the conveyer thereof; in thy seed alone not in thee; *Jacob* as the immediate dispenser to the twelve Tribes; & to himself his natural seed; but in conjunction with Christ, that what was wanting in *Jacob* should be made up in Christ; therefore saies God to him, in thee and in thy seed [Christ] shall all the families of the earth be blessed; and God often styles himself, the God of *Abraham*, *Isaac* and *Jacob*, in reference to the Promise: yet to be fulfilled to them; personally in their inheriting the promise of *Canaan*; called the *Lot of their Inheritance*, *Psal.* 105. 11, in the time of Christ's Kingdom on earth; but the 1000. generations seems to contain 7000. years from the giving the first promise, *Gen.* 3. 15. to the end of the world: Which Promise, contained in the bowels of it, all the great Promises made to the Fathers afterwards; and as from that Conduit head, God hath disposed through those water pipes of future Promises, his mercies to this or that person, family or nation as he pleased ever since; a generation being usually reckoned 7 years as 21 years is 3 lives, suitable to *David's* old age of 70 years (which few of very many attain to) in the intermediat 4000. years of the world (for the ages of the old world, and of the world to come, differ for distinct reason) so the other seems to be the standard, and the said Promise or Covenant seems to be here said to be remembered for ever, and the 3^d ther drawn from that for the residue of 1000. generations, by *Abraham*, *Isaac* and *Jacob*, to their spiritual seed at the Resurrection of the just, &c. until, as *Joh* saith, The heavens shall be no more, and the earth with all upon it become to *Tabernacles*, &c. &c. &c. become again, without form and void for ever, &c. &c. &c. perpetual prison. Come we first to *Abraham* that *Pater exilis*, the Father of the faithful; to whom the said grace was dispensed in 7 fold gradations, *Gen.* 12. 1. 2. 3. and so forward, &c. &c. &c. When upon his ready obedience to God's call, he made a large comprehensive Promise of that land, and all other mercies to

himself alone personally, in *Gen.* 12. 1. 2. 3. through the Divine one seed [Christ] conveyed then and afterwards, to by faith in *Abraham's* soul, that as our Saviour said, *John* 8. 16. *Abraham* saw my day and was glad: yet and his future day also of enjoyment a far off, with *Isaac*, *Jacob* and *Sarah*, &c. &c. &c. as the said Resurrection represented in the death of *Abraham* being dyed, and *Sarah's* womb, and *Isaac's* laying off from death in a figure, &c. &c. &c.

2. Upon his coming to *Shechem* God appeared to him, and promised that land unto his natural seed, &c. &c. as it is expounded *Gen.* 12. 13. 14. whereof *Abraham* in perfection was to have no part, &c. &c. for *Isaac* nor *Jacob*, who all died long before the 4000. years ended.

3. When he was severed from *Lot*, *Gen.* 12. 13. 14. 15. 16. 17. View all these conds, *Eph.* 1. 3. 4. 5. 6. For I will give it to thee and to thy seed for ever, namely to to his one most Divine seed Christ, *Gal.* 3. 16. who should continue for ever, and so would retain his right, and maintain *Abraham's* Propriety which he hath purchased for him and all his, and God bids him to walk through that land, therefore faith he shall gain I will give it unto thee, &c. &c. &c.

4. When upon Gods great intercession, *Abraham* represents his Age and Childless estate unto God, &c. &c. Thereupon he bids him look up to Heaven and tell the Stars, &c. &c. 15. 2. 3. and then said he, So shall thy seed be: (17.) all his spiritual seed, and probably both, for number and excellency, being circumcised as was circumcised through the said one seed [Christ] &c. &c. this occasioned upon that account, that famous act of his faith, so often mentioned, *He believed in the Lord, and it was counted unto him for Righteousness*, Whereupon our Lord so heavenly learned, Apostle Paul importing Gods larg Deeds so strangely, according to *Abraham's* strong faith, setting his interest upon him in the world; styles him, the Heir of the world by faith, *Rom.* 4. 13. by which he was then secure, and is and will be since that time his interest therein, even to that very moment, wherein he shall be a full possessor of thereof in that world, &c.

came to sacrifice his Son *Isaac*, after his long waiting for him and enjoyment of him, God expelleth his love to him passionately. *And I may so speak, (as Joseph to his brethren) in a large and full manner, ratifying all by an oath, v. 15, 16, thereby further to confirm all the said promises and covenants to him; and his Seed in general, natural or spiritual, circumcised or uncircumcised, which also alter words be again and again confirmed to Isaac and Jacob particularly.*

As first to *Isaac*, *Gen. 28*, 13, both for his person and posterity twice, first when he was at *Gerar*, and forbids him to go into *Egypt*: *And said God, I will be with thee and bless thee, and give into thy hand all these countries, and in thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, my laws.* Mark these expressions, he said not to him all *[in this]* as to *Abraham*, *Gen. 12*, 3, but because *Abraham* had kept my charge, &c. (probably) in regard *Abraham* the father of the faithful, or *Paterfamilias* as his name then signified, had by his wonderful faith spiritually conceived *Christ* in his soul then seeing thereby *Christ* die and rejoyced, as our Saviour himself speaks of him, *John 8*, 56, and was glad, yea and God also again, *v. 24*, confirms the same mercies to *Isaac* who was his great Type, both in his birth and death, and yet both of them with *Isaac* and *Sarah* *Heb. 11*, saw their own particular interest (as was said) in *Canaan* as far off, at the Resurrection, where their bodies & *Joseph*'s bones lay reposed till they arise, then to take their possession of it, and reign with *Christ*, when at that his last day he will raise them up, *John 5*, 28.

Lastly, God confirms unto *Isaac* his personal interest in the land of *Canaan*, and to his immediate natural seed the 12 Tribes, here again said to be as the dust of the earth, and hence hath God in conjunction with his Divine spiritual seed (*Christ*) again *v. 24* in *Isaac* and in thy seed shall all the families of the earth be blessed in that respect (probably) with his blessings given to the several Tribes, *Gen. 49*, and to *Isaac* his blessing also, being his immediate seed which went very far, but what might be wanting in him, was made up by that one seed (*Christ*) therefore he adds,

[And in thy seed] shall all the families of the earth be blessed, who will as the seed bless & resurrection raise all his Saints who in their natural life have suffered with him as members of his mystical body to reign (then) with him; *1 Thim. 6*, 14, and faith he, *2 Sam. 8*, 17, *My are made by Christ heirs of God, and joint heirs Christ* viz, in his Mediators *Davidic* Kingdom bequeathed to them by our Saviour himself in his last will a little before he died, also his divinely prophetic Prayer, *John 17*, 24, said he, *Father I will, that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.* And lastly *Gen. 32*, *Isaac*, as a Prince, wrestled with God and prevailed, whence the name of *Israel* was given to him, retained by all Gods people since, to shew them how to prevail with God for promised mercies, viz. by Faith, Prayer and New obedience, &c. *[See of these covenants and the Prophecy in Exod. 19, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 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4. We proceed to the promised and covenanted mercies of *David* for ever through the whole state of *Christ*'s *Davidical* Kingdom, who stands in divers relations to *David* as his Antitype, Seed and Saviour wherein consisted the late mercies of *David* in and by him who was the root of *David*, *Rom. 1*, 3, as well as the branch, *Isa. 53*, 2, who was owned to be the son of God at his Resurrection, *Psal. 7*, and returned not to corruption, whereby was manifest the fulness of his mercies, *Mat. 23*, 33, wherein all the faithful partake, *Isa. 53*, 3, by a covenant ordered in all things and sure, *2 Sam. 23*, 5, though chiefly respecting *Christ*, said Kingdom, as in *Matthew*'s message may appear, *1 Chr. 17*, 8, & *2 Sam. 7*, 8, &c. which we

have largely considered in our 7th Foundation of Faith: when the heathen and the uttermost parts of the earth will not only be given to Christ for an inheritance, but for a possession, *Pf. 1.8.* when God sets his King upon his holy hill of *Sion*, and though he is the Father: Commissioner to execute the contents of the book which he received, *Rev. 5.* from his attention to the ruine of the *Roman Empire*, viz. during Gods spiritually powerful Kingdom of the Stone, said to be set up by the God of Heaven, *Dan. 2. 38.* yet when the Kingdom of the Mountain comes, all opposite Kingdoms will become like the chaff of the summer thrashing-floore, *v. 35.* for at his ceasing to sit at his fathers right hand his foes will eminently be made his footstool, *Pf. 110. 1.* and that man of his right hand will appear to be made strong for himself, *Pf. 82. 17.* when all the Dominions of the world will be given to him under the whole heavens, *Dan. 2. 13. 14. 27.* and God will give him his right in *Dauids* Diadem, *Ec. 2. 27.* and all the faithful before stilled the Sins of *David*, as well as the seed of *Abraham, Isaac and Jacob*, being the mack like *David* whose soul was as a weaned child, *Pf. 121.* shall all then inherit the renewed earth and delight themselves in abundance of peace *Pf. 37. 11.* and be blessed in that state, *Mat. 5. 5.* at the first resurrection, *Rev. 20. 6.* for then he will actually & personally (as we shewed) take to himself his great power before committed or permitted to others, who had abused it, and will then himself reign with his Saints upon the earth, *Rev. 5. 10. Rev. 20. 4.* *Rev. 11. 14. 15.* when the Angels of God shall worship him, *Pf. 97. Heb. 1. 6.* and all knees in heaven, earth or under the earth (now) shall (then) bow or be subject to him, *Phil. 2. 9, 10.* and all creatures adore him, *Rev. 5. 8, 9, 10.* &c. which not only as the son of *David* he shall have that Kingdom, but also as the son of God he will be actually Gods heir of all things: by his Triple right of creating, ordering and redeeming all things for that purpose, as *Heb. 1. 23. 28. 6.* when *Abraham* by him, and under him will be actually heir of the world, *Rom. 4. 13.* who before was only by faith for and the *Kd. Dan. 7. 13. 14.* seems also to be set up on Christ as Gods obedient son and faithful servant by his own Donation: as a boon or *Apportion*, for that he had fully done all Gods wills; and so he as the captain of the Salvati-

on of his suffering members, upon the like account gives his Kingdom to them, *1 Tim. 2. 12.* making them joynt heirs with himself, *Rom. 8. 17.* & bequeathed the beholding of his glory to them as by his last will, *Job. 17. 24.* *Euseb.* said he left *Chr.* through whom *Davids* seed living in the world then, will (probably be blessed in a special manner, *Ef. 61. 9.* Then will kingdom, power and glory all be his from his coming in the clouds, not only in his own glory, but also of the father and his holy angels, *Mat. 25.* which he will resign back unto the father when the last enemy death shall be destroyed, that God may be all in all, and the son also himself be subject unto him, when perfect reconciliation is made: Christ having so conducted all his Saints from their general rapture to meet him at their glorious change to enter upon those things for ever, that eye hath not seen, &c. besides this, O God, saith *Isay. 5. 64. 4.* and Oh what things saith *David* with an holy admiration, *Pf. 21. 19.* of which an excellent improvement is made by our so divinely learned Apostle *Paul*, *1 Cor. 2. 7.* to the end of that chap. which may be counted amongst his *Synopses* that Saint *Peter* speaks of. *In Foundation. 7th.*

I shall only here, beloved Christians, advertise you all, of these three particulars. 1. That the 21. said brief assertions, &c. if duly weighed, by Gods word, may afford you sufficient satisfaction as to these Doctrines of Christs said reign the 1000. years upon earth.

2. That both all Gods said general mercies promised to mankind, *Gen. 3. 25.* that Christ should eminently (then) break the serpents head, as *Pf. 110. 1.* and also all that said promised and covenanted preservation and fruitfulness to and with *Noah* and the New world, &c. *Gen. 8. 9.* are all (then) chiefly and finally to be accomplished also.

3. That those more particular and special promised and covenanted mercies to *Abraham, Isaac and Jacob*, and to all their faithful seed both *Israelites* and *Gentiles* and also all those glorious promised and covenanted sure mercies of *David*, and his spiritual seed, shall all have their real issue, yea only through literal fulfillings in the said Kind of Christ on earth.

But as for their larger explications being too large for the intended compass of this Key, I must at present refer them to some future opportunity.

22th. The Doctrine of Christ's glorious Kingdom [or the New Jerusalem State] now shortly approaching, is exceeding comfortable and very advantageous to all faithful Christians, is manifest by the Key and this whole Work; and by the ensuing [Parenthesis] or Admonitory Exhortation, may further appear.

Anno Dom. 1672.

AND now dear Christian Bretheren allow me a little freedom in this office of love; you I mean who are partakers of the grace of God purchased by Jesus Christ and by the spirit of sanctification wrought in your souls, whether Episcopal (so called) Presbyterian or Independents with sundry others upon the same foundation, many of *First for* which, through Gods especial mercy, have evidently obtained like precious grace, to *Unity.* you all I speak, as such. Why do you still stand at distance one from another? Consider, I pray you, That one Heaven (as ye all believe) shall hereafter contain you all, when ye shall be made perfect in one; yea moreover, I am well assured, that one Glorious Kingdom of Christ to come will satiate all your souls as such, a long time before you can obtain the other, viz. both souls and bodies; all whose degrees of blessedness is only to be expected in Gods best order, and time and manner revealed in his word; whether then take cognizance of it more particularly or less? And after that great day of Judgment is finished, the expectation of all Saints to attain *Those things which eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive, besides thee; O God,* saith the Evangelical Prophet [*Esa.*] And, *O how great things* (saith ho'y David) *hath God prepared, &c.* But the state of things in Christs said Kingdom, is not altogether such, in the interim; though very glorious, and excellent, and blessed, and suitable to that condition (then,) when Judgment shall be given to the Saints in the world, long before the finishing of the last Judgment. And most of you, if not all, are one in the things, at present, that are counted essentially necessary [*ad esse Ecclesiae*] for the being of the Church of Christ: how should all sorts agreeing in the main, then also endeavour to be one in things that pertain [*ad bene esse*] to the well being of the same also? And I am strongly (from Gods word) assured, that it will not be long before the Lord, in that great day which he hath foretold, will be one, and his name one; even in respect of such usual dissentments of men in our dayes, and his people shall then serve him with one shoulder: how then should all faithful Christians (what in them is) endeavour, by all good means, for Unity with the bond of peace, as well as Truth, (though that especially) and so to meet their mercy by the way; and, if it might be, anticipate it, by so hastning its coming; how well would Christ (then) take it at all your hands? Whereas, if any should so be found short of this, that they will from such dissentments, be smiting their Bretheren, (though it be but with the tongue, when they can do no more; how will they expose themselves at that day, to Christs oburgation, before Angels and Men, &c. ? Unite, therefore, Bretheren, I say, Unite in one in these matters also, at least in your spirits, and the actions of them that may be the way, where God may supply what you are wanting in, to bring about the business (which you so rightly and really endeavour, by granting his *Fit* in the case. Let each sort cast off their peculiar obitacles, and any wayward thwarting interests: Complying fully with Gods Rules, that should fully guide us all therein, and They, I humbly conceive, are very few, but sufficient; only, men must beware they mistake them not, that they pervert them not in their use and management. The first is that of the Apostle, *1 Cor. 14. 26. Let all things be done to edifying.* viz. of the souls of Gods people; and this is a comprehensive and forcible rule and direction, which in every constitution and counsel of men, ought much to sway the matter, is the thing pleasing or profitable or creditable, &c. ? that may be somewhat in some cases, but the great Question in matters of such nature, as men may order, is: But is it so for edifying? If they will not advance that end in Gods Church, what should they do there; but if they will hinder it, why should they be suffered in it? And then a second follows, *v. 40. Let all things be done decently and in order: which two rightly applied, like*

Es 64. 4.
Ej. 31. 19.

1 Cor. 14. 26.
1 Cor. 14. 40.

Saviours first and second law of love, containing all the other: So may these being rightly managed, in all such cases, regulate the counsels and actions of men in Church affairs; but as love was the matter of both these laws (though fix upon distinct objects,) so edifying is the substance and the end of both; though the latter for the manner, ought often more necessarily to be applyed with the other, as being subordinate thereunto, in sundry respects of nature, matter, use and end, &c. The Apostles instances which occasioned this second Rule, seems to teach us the right use of it; the one case of decency whether women should speak in the Church; That, by the Apostle (authoritatively) was once and for all times, ordered negatively, as being specially guided by Gods spirit: *Let not your women speak*, saith he, &c. The other was a profitable orderly settling the way of their prophesying, that it might more tend to edification; and contrary confusion be avoyded, that would hinder the same: And the Apostle seems so to subordinate the latter to the first, as if no plea of order (or decencie at least) might be approveable, but as in conjunction with its nature, use or end with edification of the Church of Christ, whereby natural or prudential agreements, for times or places of worship, and utensels therein, by humane and Christian qualifications, may be suitably judged of and approved by men, [*pro hic & nunc*], as it is, or ought to be, with some Officers [*quam diu si bene gesserint*] and so *Moses's* Brazen Serpent, was approved to be *Hezekiah's* Nehustan; but still by the two former rules to be examined, especially, and necessarily by that of edification; for prudence and decencie, and all the other, if not qualified for edification, or being contrary, are (for ought I can discern from the Apostles said ruled cases) pleas without doores, in reference to such said constitutions or counsels of men in the Church of Christ: Whereas, for Officers and Ordinances, and what else is necessary, the Scripture gives many, & large instructions, and Divine institutions, which Persons of prudent hearts and sanctified Spirits, will be apt to improve well (by Divine grace duly sought for, and rightly applyed) and the Christian charity of others, herein (accordingly) acquiesce: But one the other part, as any appear defective in the said respect of edification, or prejudicial thereunto, they may appear to be more dangerously enjoyed or hurtfully observed, as being excentric to the Apostle *Pauls* said boundaries of them: And in that men have walked so out of these paths of Unity, Piety and peace, what sad effects hath Satan upon the corruption, blindness and interests of men, and still doth earnestly endeavour to bring about? Let every mountain standing in the way of Union be endeavoured by you to be levelled, and every bond be broken in sunder which is not of Gods allowance: But yet may not piously, and charitably intended encouragements, in things seemingly only good, (but mistaken) be retained and applyed to really good improvements, which (I suppose) they may well be judged so to have attained their end, with advantage; True Christian Charity, piety and prudence will regulate much in many like cases; God grant them to all sorts in these respects especially concerned, &c.

*Secondly,
for Piety.*

And all ye right Christianly charitable souls of all sorts, how few so ever in these key-cold, yea chilled last dayes ye seem to be, you have but a little time here to bring forth your fruits of faith and love, Let the season of your present being, first ingage you to walk closely with God; be much in private and secret communion with him your selves; wherein you have (if your hearts be upright in his sight) the greatest advantage imaginable with the King of Heaven and Earth, above the favorites of earthly Princes; who sometimes mistake their faithfullest servants, sometimes hear bad information against them, sometimes are remote from them, or they hindered from coming to them, sometimes and in some cases and things they cannot help, (though at Gods pleasure Kings may be potent) yet only God himself is Omnipotent, many ways beyond thought: earthly Princes may fail theirs, but God will never fail nor forsake his favourites; in all times, places and companies, a good thought, purpose, expression of heart, or word, a spiritual soliloquie, or ejaculation is very kindly taken at Gods hand from you, who will reckon such soul actions tokens of much love & sincerity, when sometime more weakness in greater solemnities may appear. Be much in family duties prudently contrived, that

ye may continue in them; let your house in order for them; be not slight or fickle in them, judge not your selves in fit garb or posture for worldly business, without necessity, till God give his family worships at suitable opportunities; a frothie profession and pretending to Religion hath of late times, much more then formerly, thrust these duties out of doors, though they seldom have had good entertainment within, (save of some few) true piety hath been long, yea ever hitherto, [*Rara avis in terris*,] very scarce to be found; families were the first and usually the best plantation of fruit trees in Gods Vineyard, keep the resolution of *Joshua*, especially now, against the floods of ungodliness; families are like to be the best nurseries of such young plants, for many advantages, engagements, endearments, much quickning to encrease of grace in family-worship, &c. and that advantage doth wonderfully help, encourage and further the publick Ministry of the Gospel, &c. thence are instilled usually, and preserved too good principles, or patterns of whollom words, with their improvements; the defect whereof is now lamentable, for the want both of private and publick Catechising. Do not all wise builders look mainly to their foundations? for want of this, so many tottering buildings soon reel aside, to one error or other, or are in continual danger of falling utterly, or mouldering to nothing in Religion, &c.

But then, right Pious souls, see that your true Christianity, to help forward your good account, be outwardly manifest in your gracious works of charity, not only to supply necessities, but to prevent evil and do good; many poor souls that study faith and good conscience towards God and men, have much encountering with tentations, in a low and hard condition, by reason of the prevailing iniquities of the times, and the many ways of the practise thereof, by the licentious, who fight so against their own outward wants, by weapons of iniquity, using such unlawful ways, and means, and practises which others may not, dare not, do not; yet are straightened by others sins (in such cases) their oppressors, upon such accounts. How should the strong and able in estate, herein in Christian compassion, help the infirmities of the weak, especially in reference to their soul-danger thereby; or to see to the good education of their children, and that their widows and orphans (chiefly be relieved, &c. how by such charitable deeds (especially with the addition of instructions and encouragements) might you in so doing draw others to Christ and instrumentally save their precious souls? consider what, out of your Revenues you can with a cheerful heart and ready hand, yearly, monthly, or weekly return to God, in a thanks-offering, by his now many, many receivers neer you, or known to you, for the all which you have received besides; and consider, (according to the Apostles rule) how God hath prospered you the preceding week, and let that grace of an humble, thankful, true christian charity, have its due operation in you in her proportion; and if rents and gains will not do it as you desire, then cut off sinful excesses in vain expences, more closely and barely, in too costly and curious apparel, lavishing entertainments, in inconsiderately costly buildings, now the world is neer her departure, by her great shaking its ceiling upon her; yet these are the common sins of the times, and the breeders of mens future sorrow, and too late repentance, when a much better and safer improvement should have been made thereof; now you may make God your debtor, by his promise, and your selves temporally more blessed by giving, than by receiving. If man did but cast in a tenth of what they receive, or but even of what many vainly consume, &c. into Gods treasury, for such charitable uses, or any other like, (for the world abounds with objects of that nature) there is no question, but they would find a better return, yea (happily) many better returns, of that tenth which they gave, or some others out of their estates vainly consume (and that with advantage) above all the nine parts that they or such others detained from such offerings to God; besides the prayers, praises and thanksgivings from men thereupon, which God will observe and reward. Let me only add this comprehensive consideration for all, at present; That your final sentence of approbation or condemnation will, by Christ himself, be p'ssed mainly upon that account, *Mat. 25. 25 carry. In Evening it well or ill in that kind, to such little ones, or disciples of his, in relieving, visiting, last Gos. p. cloathing them* (which saith Christ, is done to himself) but if men injure and persecute 19, 20, them.

where Mat. them, how heavy will their judgment be: but if in them Christians relieve Christ: they
25. & 26- must labour to do it, for Christ's sake; in faith, in obedience, out of love, out of thank-
pounded. fulness to the first giver, who made them large receivers first, whereupon they are much
Ob's it will. in his debt, & should endeavour much to come out of some part of it, (for which God may
discharge in full) before death come, which cuts off further opportunity, and imprisons all
Dan. 4. 7. unbelievers for such debts, [oh that men would consider it] before the time of execution
come! for then all such interest is gone, and they leave [most likely] a curse to their suc-
cessors, entailed on their estates to consume in sin, or give them up to serve Satans inter-
est, or to make them become a prey to the devourer, or a bootie to the supplanter, one
way or other, &c. And such persons should in these times lay to heart this consideration
for two reasons. 1. By how much the times are more provoking of Gods wrath; so all
estates are more tottering therefore it would be more wilddom to secure much, whilst ye
may, by committing it to Gods safe insuring hands; it may, more likely, rescue the rest,
or keep of vengeance the longer, and so more time of well doing will be allowed. Again,
Satan hath great wrath, because his time is now very short, and therefore he marcheth
furiously with his hosts of evil men and devils to ruin all he can: Christians should then
likewise [vi & armis] with all their might give him the repulse, by laying out themselves
in their persons, possession, parts, posterity, their all for Christ; whence two encourage-
ments. 1. Christ will surely give them both victory, and recompence, and the devil being
resisted, as the greatest toward, he will also flee, *Jam. 4. 7. 2.* As the times are very bad,
so Christians help is more needful; and the rather, because we are fallen into the dregs
of bad times, when upon many weighty considerations, we may expect Christs coming
very shortly, and the best that live now and lawfully enjoy plentiful estates, know not
whether they or theirs shall retain [then] any of the things which they now possess: yet
let such take this consolation, that they and their posterity being faithful will gain by
that change in this world, when one in a bed, in the field, in the mill, by the Angels will
be carried in the 4 quarters of the earth, to Christ as their ark, or as the Eagles to the
carkiss, *Mat. 23. 28.* and planted in a better soile, and much better estate, to inherit the
mercies promised to the fore-fathers, &c. I pray God sanctifie such as here they, by these

11. 12. Divine truths thus briefly hinted; and let me to that end, offer this caution to all serious
10. Christians, to take heed lest (as *Isaiah* of old entered not into *Canaan* because of unbelief)
20, 22. that their unbelief [if not their slighting of these Divine truths] cause not Christ in dis-
pleasure to bring them late into the *New Jerusalem* state at the first blessed Resurrect.
when, as some antients conceived, there will be [mors] to some, though I doubt not but
all the faithful till then, [and not only actual Martyrs] will have some part in that state
longer or shorter, it is dangerous to contemn, or oppose any Divine truths such as these
are; [and as I from good ground know these to be.] As for meaner Christians I only
say this, which is much in few words, let them walk in their general and particular call-
ings, wherein they are called, with God faithfully; they then will have this strong support
that he will not fail them nor forsake any of them, and to that end consider what is said
before concerning these last times, &c. Other improvements of these truths we briefly
hinted in our Pract. pieces on *Gen. 3. 15. Rev. 22. 20. Jer. 3. 17. &c.* which with this Ex-
hortation I leave to Christians use and Gods blessing; praying at present, after that an-
cients made with some addition.

Domini Jesu si qua pro te mittamur (i.e.) I, Jesus, if I have in these things
in his scriptis, qua mea sunt, non tua, scrip- written any out of mine own meaness, wch
si in his ignoscere mihi omnia autem qua tua are my own, but not thine, pardon thou me
sunt, a me tam indigna, his prolata agnos- therein, but let thy favr, also acknowledge all
cant, ut magis tui, Amen. those things wch are thine own, though here
tendered to them by so unworthy a person
as my self. Amen. FINIS.

ERRATA.

In p. 1. K. for 2. p. 7. r. *Tobu cubatu*, Word Writ. r. 3. *Vans* for 3. *Zains*, in fold leaves
r. *unruined* not *recreated*, *builder* not *rebuilder*, *oniled* not *railed*, in S. of *Dyn.* 366. not 666.

*An account of the composing and Parcells contained in this Book
with some Apologetical hints. July 17 1672.*

2. First in general, observe from the beginning of the general Title page, and the leaf next following, where the nature and use of all parts is shewed, that those books there call'd the Principles, namely, those first three of the four parts Printed before the burning of London, An. Dom. 1666. of which, near 600. of several sorts were burnt and lost: only the *Prodomus*, the *Ironicon* and *Parallel*, contain many things which are Essays of mysterious Discoveries containing much matter of Arguments, as in the 16. Divine Thesis, p. 324. &c. of the *Iren. 6.* Inferences following are deduced: and from the 4. & 5. c. of *Rev.* p. 9. ensuing to p. 93. (wherein many observable things are contained) are 7. other pertinent Inferences drawn: & So also Arguments from the Scripture sense of the Lords Prayer, and Articles of Faith, p. 98. of *Iren. 6.* 3. Observe in general, that from the variety of the Discoveries in the said three books were by a special hand of Providence those 8. comprehensive convincing Arguments deduced in [*Alys. 6. 1274.*] or the *Word Written*, which as strangely was published (as might be shewed:) whereunto likewise very many upon this account might be added, as being in like manner couched in such mysterious Discoveries and observable passages upon many occasions therein contained: and manifestly the 31. Useful observations to understand mystical Prophecies after the Treatise *Rev. 11. 10.* I might here add others from the nature and end of these Doctrines, or that they are Homogeneous Harmonious and uniform with all other Christian Doctrines, p. 16. to the end, not new but only Scriptural explications of the Olay Advent, eight of the Key, and from the end of them, viz. the fulfilling of the promised mercies to the Fore-Fathers, p. 5. 6. 7. 8. 9. 10. I have observed 4. places in Scripture Divinity, wherein in these Doctrines naturally fall in; otherwise there will be a Chasm and void place from Scripture grounds observable. First the Consideration of the general Election of Christs 3. Offices is to precede the particular, as being the chief part of that well grounded distinction in the 11. and 12. Divine Thesis, in p. 5. 6. of the *Ironicon. 1665.* Sacred Scripture teacheth, that after Christ hath satisfied for sin, risen again, ascended, and sitten the appointed time at the right hand of God on his Fathers Throne: shall make his foes his footstools: then he will begin to sit on his own Throne, at his coming the 2d time without sin, only for Salvation to all his People, so persons that Adorned on to the railed Sea, even the Redemption of their Bodies, *Rev. 1. 13.* by freeing them from the corruption of the grave, &c. And 2dly, all those alive from all their enemies (both Men and Devils) to serve God without so much as fear of them, all the days of their lives, *Luca. 1. 71. Rev. 20. &c.* and to redeem even the inferiour creatures from the bondage of corruption [from Men or other Creatures] into the glorious, &c. viz. in their capacity in that state of the restitution of all things, *Rom. 8. 31. 1 Th. 5. 21. 2 Th. 1. 10.* for this in the Everlasting Gospel on Gen. 2. 19. p. 8. The 6. particular is, viz. that

3dly, From the Scripture explication of the Lords Prayer, that his Name may be then hallowed in earth as it is now, and till then in heaven: and to his Kingdom may come and will be done in earth [then], as in heaven [now]: which will be perfectly done upon the coming of that Kingdom by Angels and raised Ss. in that world, and by others then alive in a very great measure. See p. 90. 91. of the *Iren.* and *New Jer. p. 44. 17. the first 10.*

4thly, It is in part the end of that state both of the faith and hope of many of Gods servants who now groundedly both believe and hope for, such their interest in that state of the promised mercies to the Fore-Fathers, as we shew'd largely in our Key, being a part of Chrs. Purchase, and of the Ss. inheritance for so long a time, of which much is said in Scripture, &c. See the Key of the covenantal mercies to the Fore-Fathers and their (spiritual) Seed (as we here touch) but that which in general we shall only here farther set down, as to the former Argum. is this one most comprehensive Foundation of

Multiples of particular Arguments, in several kinds, from several sorts of Subjects, considered in the whole work; namely, [That Doctrine is Divine truth, which hath been only clear Scriptures for the nature and substance of it, and for all useful and profitable parts and branches of it, but also for the distinct and clear handling of both it & them from Scripture foundations, and this farther, which is yet of very great weight where the faith thereof is wrought] that these Doctrines are only in substance the promised mercies to the Fore-Fathers, *Job. 17. 19.* and *Psalm. 104.* and all their spiritual seeds both circumcised and uncircumcised for that state in special through that one Divine seed Christ, *Gal. 3.* to be fulfilled in that world to come, *Heb. 1. 3. Luke. 20. 35. 36.* in the time of the New Heavens and New Earth, &c. which is the time of Christs great day of Judgment, and of his Davidical Kingdom; which is another strong foundation of the same promised mercies of all the spiritual Sons and Daughters of David through and with Christ himself then in that world. [I might add many others, &c. But now for the first said members, vizt the substance and main branches of these Doctrines that have clear Scripture grounds, that he that runs may read, in the whole work-but for the 3d, which is the distinct handling of those things some may question; therefore amongst the many distinctions in our Key (whereof many were not before this work observed that I knew of) I shall instance in the two *New Jerusalem*s, one the immediate work of God to be made by himself then for the Saints raised after Christs appearance on coming, *Rev. 21. 10. 16.* and described gloriously, *Rev. 21.* which is not the future glory of heaven (as formerly mistaken for sixteen reasons, &c. See New Jeru. 1. 9. 10. 11. 12. &c. The other made by men for the converted Jews and Gentiles, as the Prophet *Ezekiel* saith expressly by Strangers and their Kings, *Esa. 60. 9.* See New Jeru. 6. 7. and for the 4th member that for those promised mercies to the laid Fore-Fathers, and David will then be accomplished to all the Elect, that have lived before, or suffered with or for Christ before that his 2d coming in the clouds of Heaven; and that they shall have their rest with the Apostles, *2Ths. 1. 7.* and be rewarded then, *Rev. 14. 13. 14.* and all shall have their part in all that promised mercy in that state, our grounds of those covenanted mercies after the preparatorie atfections laid down in the Key, may sufficiently (if well considered) I conceive, satisfy all serious unprejudiced, understanding Christians; which I doubt not, so such may much more be made evident from divine Authority; and these things would be greatly enquired into, if Christians (but competently) knew and believed such their own mercy and interest in that state with Christ in that long continued, excellent, holy and happy condition which he hath purchased for them, and gives them interest in with himself, being joyned heirs thereof with himself. A large volume might be written, and to good effect, on these 3 Articles to this end: 1. of Christs coming to that first judicial act of Judgment, *Dan. 7.* above 1000 years before the last trump, and raising of the wicked; suddenly (as probable) after the faithful that departed in the 1000 years, as *Esa. 65. 20. 21.* of the communion of Sts. both raised and living, *3dly*, of the resurrection of the just only; and all from good Scripture warrant; if those obstacles mentioned in Aseru. 10. of the Key were not too evident in the world, &c. But these hints may here suffice in general. Now we come to the particular consideration of the parts and parcels, with things observable and profitable to be pointed out to those well specified, *Dan. 12. 10.* and to endeavour to remove such hinderances in their way (though from many others it seems not to be expected. 1. The *Prohemium*, or preface, the consideration of Christs Kingdom, was at first the only book intended (as by the method thereof set down chap. 1. 2. 3. may appear) which being perused by many judicious persons in those studies, and especially by that one well known, and well approved Mr. The Pecke (whose Test is set at the end of it) after many incitements therunto, was Printed with the *Prohemium*, An. Dom. 1665. which Preface, much consisting of many occasional useful matters set put together, and the Printing thereof being therein encouraged, was as a porch to the house, afterwards joyned to the *Prohemium* usefully there quoted. The first mainly remarkable matter therein is the 26. divine *Ths. 1. 9. 10. 11.* introducing that great foundation of distinguishing from

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Prophecy in his double book of the Rev. containing the *Seal Prophecy* of the civil affairs of the *Roman Monarchie* and of the *little book Prophecy*, *Rev.* 10. of the Ecclesiastical affairs of the *Roman Monarchie*, from both whole double Testimony, Gods Spirit hath laid downe (though divinely mystical) the most strong, and many wondrous and excellent evidence and confirmation of these Doctrines of the world to come, above all others; and left on purpose, to be the inquiring Christians Key of Prophecy; and for the profitable using of the same Key, we have endeavoured in an untraced path, to manifest the book of *Rev.* to be a Divine mystical comment upon the hidden part of *Daniel*, sealed and shut up till the times of the end, when in the *Rev.* Christ foaled them, and commanded *John* to leave them unsealed, *1. 21. 10.* And for the use of this very helpful instrument, was the said Parallel intended: First, to be short, as the 4th head in our said method; which we found afterwards necessary to make a part by it selfe; yet as an additional Supplement to the *Key*, *21. p. 1.* of it; and it being as a standard, rightly taken from Scripture Texts, was apt so to discover sundry menas or mistakes (as by the 5th Assertion in the *Key*, with the reference thereof, may be manifest) and as a preparative to the said Parallel, are set downe, the sum and order of the *Seals*, *Trumpets* and *Vials* in the *Rev.* in the forsaide letter to Mr. *Col. Brad.* p. 22. and the intendment of the forenamed a propheticall book; viz. the *Seal Prophecy*, and the *Book Prophecy* in the *Key* p. 26, 27. where observe with Mr. *Park* that nose of the book in the margins; and since so many hundred of both the *Prod* and *Key* were burnt, I drew up this Scheme of the *Rev.* now joyned with the *Summary* of *Daniel*, to be placed before the *Abridg.* of *Dan.* Propheticall Visions; as being all very useful preparatives for the right understanding and improvement of the Parallel of both Books one with another, which both witness the same divine Truths of these natures; and though without considerable pains that skill will not be like to be attained for (as Gold and Jewels are hidden deep in the Earth and Sea) so that much better Treasure of spiritual and divine Wisdom; viz. the understanding (comperitely) these divine Truths, is with much pains and industry to be searched out and digged up; since the same divine hand that hath so deeply hidden both, doth so point out unto men what diligence they must use that will obtain them; It may be sufficient for some to understand the substance of these Doctrines concerning the promised mercies to the forefathers, and their spiritual seed respecting that State: but such as have opportunity and ability, especially Ministers, ought to be skilful in all the parts of their conveyance; as in the end of the *Key*, upon the faithful and humble searching whereof, much divine light and comfort may be attained; *Rev.* but this hath much more encouragement of itself; *The secret of the Lords with them shall flourish; and he will show them his Covenant.* *Mal.* 3. 16. [Heb.] *the Ordinances to make them know it*; of which, this is a chosen part; and in that discovery of such covenanted mercies opened in the *Key*; and in the use of Revelation Prophecy, to be fully accomplished in the world; and will much fit all *Ser.* for the things not seen nor heard, nor which have not entered into the hearts to conceive; for eternity after Christs last coming or descending from heaven; *Thes.* 4. 16. of which coming, with the rest named, *1. 4. 1. 2.* of the *Key*; was that last practical piece upon *Rev.* 22. 20. which only remained now to have an account given of it, which will be best done of that, and of other Practicals, by due perusals of it and the *Key* which with the 31. Observations and Answers following, with all the 6 Premises I now command to the pious Christian Readers care, and Gods blessing; Unto which end I desire with all cheerfulness, to afford my assistance, &c.

And after all, observe 2 things; First, that many matters be handled 3 times in the whole work, 1. As Discoveries of Mysteries, 2. As Inferences and Arguments drawn from them, 3. As Practicals and Improvements, and all usefully and necessarily enough.

2. That the books are thus in order, 1. The *Key* (with this account) containing the Marrow of the work, 2. The *General Title Page*, the Cream of all Evidence of Christs Kingdom, 3. The Substance of Arguments from the Principles in those 3, viz. 4. The *Prodromus*, 5. The *Ironies*, to which, 6. the *Scheme* with the 7. the *Parallel* are annexed, 8. The *Everlasting Gospel*, 1. part on *Gen.* 1. 15, 2. part on *Rev.* 22. 20. 10. The *New Jerusalem*, on *Jer.* 3. 17.

